the existence of the divine in humanity and proclaim that
man, obeying the laws of his being and fulfilling Ills destiny
in goodness and greatness of character, is the highest revela-
tion of God who is the unseen life and law of all things.
We should not lose sight of the fact that whatever divinity
there was in them is but a special instance of the general
truth, that all humanity is divine and that God's revelation,
whatever its exteat and clearness in them, is the individual
case of the universal fact that all humanity is a revelation of
God, clear and beautiful and strong, as men are good andholy,
Mahatmas are only supermen but not supernatural.
They are no deviations from the established laws of nature.
They are perfectly natural phenomena. Like comets, they
move in eccentric orbits. As the course of comets seems
irregular when compared with the movements of planets,
so does the career of Mahatmas when compared with that of
ordinary men. Even the way-ward comets have orbits of
their own which are perfect and regular in themselves. A
comet, however strange its way seems to us, is as much
a natural phenomenon as any planet and the movements

of both are regulated by the same ruling Hand of God.

Similarly, a Mahatma, however uncommon and eccentric and different from other men, is guided by the same unalterable laws of God.

Mahatmas appear when and where they are needed.

Their birth is always the result of a deep irrepressible moral necessity. The circumstances of the age foretell their birth.

They possess a representative character. They represent their country and age and specific ideas. For instance, Chaitanya the prophet of love and faith, once the scorning Saul of the Vaishnavas, regenerated by Divine Grace into the enthusiastic St. Paul of Vaishnavism, appeared in Bengal when needed and by precept and example, exerted mighty influence to suppress the immoral orgies and the bacchanalian revelry of the Shakti worshippers.